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We, the undersigned, hereby certify that we have read and recommend to the School of Graduate Studies for acceptance, a thesis entitled THE NEW TESTAMENT CONCEPTION OF BROTHERHOOD, submitted by Barry Livingstone Brooks, B.A., in partial fulfillment of the requirements for the degree of Bachelor of Divinity.

PROFESSOR

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THE NEW TESTAMENT CONCEPTION
OF
BROTHERHOOD

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INTRODUCTION

The turn of the Twentieth century was called the 'Golden Age' and the 'Age of Opportunity'. By the middle of the century historians called it the 'Age of Conflict'. Today men the world over are trying to live peaceably with their neighbor but find themselves in conflict. What happens to a neighbor on the other side of the world affects all men. The New Testament must be able to speak and direct the Christians who today are in their concern bewildered about their Christian responsibility to the person who differs in color of skin, who lives under different economic conditions, who uses different skills, who speaks a different language, who cherishes a different custom and who may even be a follower of a different prophet. It is the hope of this thesis that a clear conception of brotherhood will be restated in the light of the New Testament, which may act, at some future time, as a point of reference in solving the above problems.

The conception of brotherhood that is most generally held by Christians today is that of a universal nature. God has given to every man a most precious gift,life. Man has the responsibility of developing that life. He is

also obligated to respect the lives of others. All men are of infinite worth in the sight of God the Father. If all men are sons of God then all human beings share in a common brotherhood. Mutual honor and respect is required within this catholic brotherhood.

Christianity has a profound but simple message. The conclusions of this thesis will lie within this message. Christ is the answer. Only in Christ can we solve the turbulent attitudes, theories and practices which face man and his world-wide brother. But first, we must understand what is meant by the Christian term 'brotherhood'.

The Second Commandment is here discussed in the Jewish form as recorded in the Old Testament. Jesus gave to it a new meaning, which is interpreted throughout the whole of the New Testament. It is not to be formally assented to but rather it is to be a gracious expression of the inner self to his fellow man, whether friend or foe.

CHAPTER 1

THE SECOND COMMANDMENT

The Second Commandment, "Thou shalt love thy neighbor as thyself", ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν is not an innovation of Jesus Christ. It is a carry over from Judaism. Reference is made to it in Leviticus 19:18 וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ; while Deuteronomy 10:19 says, "Love the sojourner." The Midrash shows that the love of one's neighbor is included in the love of God. This was common Pharisaic teaching. For Jesus this was the sum of the morality of the Old Testament.[1]

The Jewish covenant and law were religious rather than ethical. The law is "simply Jehovah's instruction as to the way in which the Hebrews were to keep their part of the compact between Him and them."[2] The Pharisaic tradition rested on the reward, of the life after death, for obedience to the covenant or law. The Chosen people meticulously obeyed their detailed torah not from a rational

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[1] I Abraham, Studies in Pharisaism and the Gospels. pp. 18-24.

[2] T. W. Manson, A Companion To The Bible. p.355.

desire to be kind or to be just but rather because they were bound in a compact with Jehovah.

It is recorded seven times in the New Testament: Matthew uses it in the Sermon on the Mount,[1] in the parable of the rich young ruler,[2] and in a debate with the Pharisees;[3] Paul uses it twice,[4] and James once.[5] And they record that for Jesus and His followers it is no yoke compelling them from without, but a desire or the only way of life actuating from within. Paul speaks of the 'law of Christ' and James, 'the sovereign law' - a law to be lived from the heart to God in Christ. Christ is the fulfilment of this law.

It must be noted, however, that all references except Matthew 5:43 refer to the commandment as an axiom to be strictly adhered to probably because of its Old Testament setting.

Jesus removed all compulsion.

> With each correction the law in His (Jesus') hands grows more stringent; its observance is made a matter of inner disposition, of intrinsic loyalty, not of

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[1]Matthew 5:43.

[2]Matthew 19:19.

[3]Matthew 22:39.

[4]Romans 13:9 and Galatians 5:14.

[5]James 2:8.

> formal conduct; the criterion applied to all law-keeping is that it shall 'proceed out of the heart.'[1]

Jesus gave to this commandment new life and meaning. The portion from the Sermon on the Mount gives to the word 'neighbor' a broad, explicit and Christian meaning.

> Ye have heard it said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also...And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn thou not away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that ye may be children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good...For if ye love them which love you, what reward have ye? do not even the publicans the same?[2]

A wider meaning has been given 'neighbor' by Jesus. It is to include willingly the people who abuse you, physically or in a persecuting way. Your enemy is to be loved with the same degree of love as your neighbor, for in Christ there is no enemy, all are brothers with Christ in God.

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[1]Hastings Bible Dictionary "Law", p.535.

[2]Matthew 5:38-46. K.J.V.

To love a person you must respect, understand and forgive him. To love an enemy would require greater intensity of each of these. The onus is on the Christian to initiate, in a general manner and not in the particular cases only, an active outgoing relationship of love.

The parable of the Good Samaritan is the example Jesus used to illustrate the activity required of a Christian to his pandemic neighbor. A certain lawyer tempting Jesus asked what he should do to inherit eternal life. Jesus' retort referred to the two great commandments given in the Jewish law. To which the lawyer replied, "And who is my neighbor?"[1] Jesus answered with the parable of the Good Samaritan and a question, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?"[2], to which the lawyer answered, "The one who showed mercy on him."[3] The Samaritans were of Assyrian origin. Their country had important highways of commerce pass through it. The Samaritan, however, since the building of the Temple at Jerusalem, was an enemy of the Jew. The Samaritan was more often the aggressor.[4] The

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[1]Luke 10:29.

[2]Luke 10:36.

[3]Luke 10:37.

[4]J. Hasting, Dictionary of the Bible, vol. IV, p.376

mutual hate was not a suspected hate but rather each delighted in aggravating the other. In choosing the Samaritan Jesus chose a group of people to whom the Jew found it difficult to show kindness. It is not too difficult to show mercy to a person whom you do not see. However, it is a strenuous and demanding task to exercise loving-kindness to one you detest and with whom you are in constant association. Using the Samaritan as the parable type Jesus was able to indicate the magnitude of his conception of brotherhood.

The new commandment of Christ, 'Love one another', is to be graciously extended to all members of the Christian community. This is to be shown constantly, humbly and sincerely. This chapter also includes a short description of the Christian conception of 'love'.

CHAPTER 11

LOVE ONE ANOTHER

It is necessary at this point to clarify three terms which will be used extensively in trying to answer the question, How exclusive or inclusive was the New Testament conception of brotherhood? The exclusive word is 'particular' and for this thesis is defined as those Christians who share in a common faith and fellowship within a limited area or defined community. The particular or local church has no system of communication with other churches nor does it appear to share larger duties. The inclusive word is 'universal'. Universal will be very general in its application. It is catholic in that it includes or affects mankind as a whole, i.e., the totality and entirety of mankind. The 'universal' man includes Christian and non-Christian. But mid way between these two words there is a third, 'ecumenical'. Only those who are followers of Christ, who witness through His church, and who share in a corporate nature the work of the churches both in Asia Minor and Europe will come under this classification, i.e., the world-wide Christian Church.

> A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another.[1]

John here relates the commandment in its 'particular' sense. Jesus was addressing only the disciples. Paul in writing to the church at Rome speaks of the brotherhood in its 'ecumenical' setting. He is excusing himself for his delay in visiting Rome and says that he will come as soon as he delivers the contributions from Europe to the poor among the saints in Jerusalem.[2] The seed for brotherhood 'universal' was sown by Jesus in the Parable of the Good Samaritan. These three words revolve about the same axis, love. The root of brotherhood is as they love and are loved.

The New Testament love, ἀγάπη , is not found in other early Greek writings. It is a Christian word with special meaning. Agape is a deep and earnest concern for men, an overflowing and outgoing love, an active love. "The love which he (the Christian) shows to his neighbor is God's agape in him."[3] Agape includes more than the

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[1]John 13:34,35.

[2]Romans 15:26.

[3]A. Nygren, Agape and Eros p.96.

brotherly love, philia. It has

> something more venturous, more self-sacrificing, more eager, more giving, than can honestly be said to be connoted by righteousness or goodness. It is the virtue which in its height 'causes a man to lay down his life for a friend.' It is the virtue which drives a man forth to save, to redeem, and to forgive.[1]

It is God's gift to man. God's love in us is actually extended beyond our personality into the lives of those about us. It is conditioned by and dependent on the love initiated by God.

> Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.[2]

"Love one another"[3] is not a sentimental nor sensual love but rather the type of love which will cause a man to "lay down his life for his friends"[4] The Christian in

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[1]C. Montefiore, The Old Testament and After p.209.

[2]I John 4:11,12.

[3]I John 3:11. I John 3:23. I John 4:12. II John 5 John 13:34. John 15:12. John 15:17. I Peter 1:22. Romans 12:10. Romans 13:8. I Thessalonians 3:12. I Thessalonians 4:10.

[4]John 15:13.

becoming perfect or Christ-like is to attain a "sincere love of the brethren...earnestly from the heart."[1] It is the type of love which will turn enemies into friends.[2] Christians are to "outdo one another in showing honor,"[3] and in showing "hospitality to strangers."[4] It is not to be a love in "word or speech but in deed and in truth."[5] This love of which the Gospels speak is but God's love in us. It is a dynamic love capable of great work and therefore, great accomplishments. "God did not give us a spirit of timidity but a spirit of power and love and self-control."[6] Paul experienced the love of Christ and knew that to earnestly love as Christ did, a person must "do nothing from selfishness or conceit, but in humility count others better than yourselves."[7]

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[1]I Peter 1:22.

[2]Romans 5:6-11.

[3]Romans 12:10.

[4]Hebrews 13:2.

[5]I John 3:18.

[6]II Timothy 1:7.

[7]Philippians 2:3.

Paul instructs the brethren to "abound in love to one another and to all men."[1] 'To all men' appears to be to man universal but examination of the remainder of the letter indicates that Paul explicitly refers to the brethren within the Christian community, the ecumenical community.

> For you yourselves have been taught by God to love one another, and indeed you do love all the brethren throughout Macedonia.[2]

Paul's social ethic might be summed up in the word agape. It is the upbuilding of the Christian community that is important in the sight of God. "We love,because he first loved us."[3] And anyone "who does not love remains in death."[4]

It is a serious matter for a brother to hate. One who hates does not live a life for God, rather he is a "murderer"[5] and walks in darkness.

> He who says he is in the light and hates his brother is in the darkness

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[1]I Thessalonians 3:12.

[2]I Thessalonians 4:10.

[3]I John 4:19.

[4]I John 3:14.

[5]I John 3:15.

> still. He who loves his brother abides in the light, and in it there is no cause for stumbling. But he who hates his brother is in the darkness and walks in darkness.[1]

This is the extent and import of love to one another. It is to be a gracious love, an imitation love in its likeness to the love of God as seen in Christ and yet not an imitation in that it is to be a personal expression. Man is to be unlimited in his showing of agape to the brethren.

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[1]I John 2:9,10,11.

Brotherhood in its particular sense appears to include only those who were called of God and answered the call. In its ecumenical application there is sufficient proof to state that it includes 'all men' whether chosen or not because God made 'from one every nation'.

CHAPTER 111

THE COMMUNITY - THE WORLD COMMUNITY

The Church can be used in the ecumenical and the particular sense, which is also true of brotherhood. 'Brotherhood' is used three times in the New Testament as the English translation of ἀδελφός or ἀδελφότης. The former being used once, the latter twice. The uses of ἀδελφότης other than these three are discussed in the Appendix. Suffice it to say that the three uses are the only ones which explain the meaning of brotherly affection and relationship. Paul uses 'brotherhood' ἀδελφός but once,

> I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood (τοῦ ἀδελφοῦ), but brother goes to law against brother, and that before unbelievers?[1]

This is a particular case where the brotherhood is comprised of a limited group of people who have come together because of their common faith. They are a closely knit

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[1] I Corinthians 6:5,6.

group of church members whose problems are to be solved within the church and the problems are never to become public. This community church is in no way connected with a larger church fellowship. The brotherhood probably would not extend beyond the geographical bounds of the particular church community.

Brotherhood, derived from ἀδελφότης and used by Peter twice, is used once in the particular and once in the ecumenical meaning. In both cases it is a brotherly relationship which is the root meaning of the Greek, the 'particular' being the relationship of church members.

> Honor all men. Love the brotherhood.
> Fear God. Honor the emperor.[1]

Peter is here addressing the fellowship of an individual community church.

The brotherhood ἀδελφότης as spoken of in I Peter 5:9 is certainly more than a community. It is a brotherhood 'throughout the world'.

> Resist him, firm in your faith,
> knowing that the same experience
> of suffering is required of your
> brotherhood throughout the world.[2]

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[1] I Peter 2:17.

[2] I Peter 5:9.

Peter, addressing the elders, speaks of a worldwide brotherhood but of those only within the faith. The brotherhood may be thought to be 'the flock of God'.[1]

The brotherhood of which Paul and Peter speak is a very exclusive group of believers in God and His Son. They did not think of the brotherhood as containing more than Christians. One would first have to prove his faith in God before he would be admitted to the brotherhood.

A corresponding word to brotherhood is 'partnership', κοινωνία when it is used as a partnership in Christ. Paul speaks of a partner in the relation of husband and wife.[2] He uses 'partner' when refering to Titus who is his associate in preaching the Gospel.[3] Both cases are particular. Paul, when writing to Philemon, thanks him for his partnership in the faith. Paul does not use 'partner', or 'partnership' to indicate a sharing in a brotherhood. Today 'partner' assumes equal obligations but for Paul there is no suggestion of communal responsibility. These uses are void of any connotation of brotherhood in our translation.

Paul speaks of the brotherhood as confined to particular areas

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[1]I Peter 5:2.

[2]I Corinthians 7:15.

[3]II Corinthians 8:23.

> You yourselves have been taught by God to love one another; and indeed you do love all the brethren throughout Macedonia.[1]

He also implies a brotherhood which could include all men, probably even those outside the faith, although this is difficult to conclude.

> May the Lord make you increase and abound in love to one another and to all men, as we do to you.[2]

Paul can see the catholic purpose of God for mankind, for 'all men'.

Matthew and Luke quite definitely give to the New Testament conception of brotherhood a universal nature.

> Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. Give to everyone who begs from you; and of him who takes away your goods, do not ask them again. And as you wish that men would do to you, do so to them.[3]

> And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same?[4]

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[1]I Thessalonians 4:9,10.

[2]I Thessalonians 3:12.

[3]Luke 6:27-32.

[4]Matthew 5:47.

Luke explains in detail how to treat everyone as a brother. Explicit instructions are given to the followers of Christ in their relationships in society, and there is no mention made that only the followers of Christ should receive such kind treatment. Matthew draws attention to the fact that a believer in God must salute every man regardless of race or status. If a Christian refuses to so salute he is then no better than a pagan. However, it must be noted that all those saluted are not brothers but the courtesy must be extended to all men. Mutual respect and Christian love are the basis upon which brotherhood, as conceived in the New Testament, stands.

To be a brother and share in the fellowship of the brotherhood one must be able to love and forgive his brother in an unlimited manner. The sincerity of the love and forgiveness must be visible in the outward acts of the Christian, i.e., he must not judge a brother, he must not risk being a poor moral example to his brother, he must share the individual troubles of the others, and he must show kindness to a brother in need without his asking for help.

CHAPTER IV

THE ATTRIBUTES AND RESPONSIBILITIES OF A BROTHER

The question might be asked, How does one become a brother? The two great teachings of Jesus, the strength to love and the courage to forgive, answer the question.

"Let all that you do be done in love,"[1] such love might be called the primary attribute of a brother. The concept that love plays in the brotherhood has been discussed in Chapters II and III.

> Then Peter came up and said to him, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times? Jesus said to him, "I do not say to you seven times, but seventy times seven."[2]
>
> So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.[3]

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[1]I Corinthians 16:14.

[2]Matthew 18:21,22.

[3]Matthew 18:35.

Forgiveness is to be a gracious and unlimited act. It is necessary for the brothers as Christian witnesses to give indication first of such forgiveness. The act is to restore the offender into full fellowship of the brethren which actually is not complete until there is a whole hearted repentence on the part of the offender.

> Take heed of yourselves; if your brother sins, rebuke him, if he repents, forgive him.[1]

> If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.[2]

These passages give indication of the action that must be taken by the Christian to secure repentence and forgiveness. It is the responsibility of the brotherhood to ensure its harmony. Their relationship is to be an active one even in strained conditions. Paul emphasizes this

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[1]Luke 17:3.

[2]Matthew 18:15.

> Brethren, do not weary in well-doing. If anyone refuses to obey what we say in this letter, note that man, and have nothing to do with him, that he may be ashamed. Do not look on him as an enemy, but warn him as a brother.[1]

Further, as an act of love it is the responsibility of the brethren to "lay down (their) lives for the brethren."[2] and if,

> a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfil the law of Christ.[3]

There is to be no limit to the extent of love and forgiveness within the brotherhood.

So far we have discussed the responsibility of the brethren after an unbrotherly act has been committed. The New Testament, however, gives instruction about disciplining oneself so that no harm comes to a brother.

> For if anyone sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged,

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[1]II Thessalonians 3:13,14,15.

[2]I John 3:16.

[3]Galations 6:1,2.

> if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is the cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.[1]

> If your brother is being injured by what you eat, you are no longer walking in love.[2]

> It is right not to eat meat or drink wine or do anything that makes your brother stumble.[3]

> That each one of you know how to take a wife for himself in holiness... that no man transgress...because the Lord is an avenger in all these things.[4]

The brothers are to guard their every action to avoid destroying the God-given personality of another brother.

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[1]I Corinthians 8:10,11,12,13.

[2]Romans 14:15.

[3]Romans 14:21.

[4]I Thessalonians 4:4,6.

More positively they are to "show no partiality"[1] and to care for their brother in need,

> But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?[2]

The 'Q' source and James stress the virtue of 'judge not that ye be not judged' within the brotherhood. This is the responsibility of all if harmonious and peaceful living is to be guaranteed within the social group of the brothers. The 'Q' source is an early source."Jesus here speaks of censorious judgment and too quick condemnation. He draws a line between ethical appraisal and sharp-tongued criticism."[3]

> Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye'... You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.[4]

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[1]James 2:1

[2]I John 3:17

[3]Interpreters Bible, Volume Vll, p.325

[4]Matthew 7:3,4,5

> Do not speak evil against one another, brethren. He that speaks evil against a brother or judges his brother, speaks evil against the law and judges the law.[1]

> Do not grumble, brethren, against one another, that you may not be judged.[2]

Paul in writing to the Corinthians says,

> I wrote to you not to associate with anyone who bears the name of brother if he is guilty of immorality or greed, or is an idolator, reviler, drunkard, or robber - not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. Drive out the wicked person from among you.[3]

This at first appears to be a contradiction of the teachings of Jesus. Paul, later in the letter, tells the brothers they are competent 'to try trivial cases.'[4] Yet it is true to say of Paul that he thinks of the chosen people as superior even to the angels.

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[1]James 4:11.

[2]James 5:9.

[3]I Corinthians 5:11, 12, 13.

[4]I Corinthians 6:2.

It is common for Paul to instruct the new converts to rebuke a wrong-doer so he may become embarrassed and repent of his wrong and make amends. Although the above instruction of Paul's at first appears as a paradox it cannot be considered as such in the light of his subsequent teachings.

The brotherhood is to be actively concerned about the poor within the brotherhood. John, The Acts, Paul's writings agree with Jesus' teaching that relief is to be willingly given to the poorer people among the brethren.

CHAPTER V

THE GIFT AS A SIGN

Paul devoted himself to the Gentile mission. His major task was to win converts from around the Mediterranean. Paul saw his secondary task as gathering contributions for "the needs of the saints."[1]

> For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem; they are pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.[2]

The material assistance to the poor is to be a free-will offering which should only be given willingly and with pleasure. Paul shares these gifts with the saints and brethren. Actually the saints and brethren are one and the same, both being the fellow believers of Christ who are active in the church. The money is not to be given to just any poor and needy family but it is to be given only to those within

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[1]Romans 12:13.

[2]Romans 15:26,27.

the fellowship of the church. The following quotations substantiate the above statements.

> And the disciples determined...to send relief to the brethren who lived in Judea.[1]

> For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief in the saints.[2]

> So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift.[3]

> Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others.[4]

The saints, οἱ ἅγιοι , are the Christians who are consecrated to God. They are the people who profess Christ and could easily be called the 'holy ones'. They have responded to the call of Christ and are set apart to effect his will.

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[1]Acts 11:29.

[2]II Corinthians 8:3,4.

[3]II Corinthians 9:5.

[4]II Corinthians 9:13.

> But in all a new spirit or a renewed heart is assumed to exist, the subjective response quickened by the message of so great redemption. All the justified are 'saints', and as such are marked by true 'repentance from dead works and faith towards God.'[1]

Today we would think of the saints as the devoted church members who obediently seek to do God's will. They are the living body of Christ, the church militant, the brotherhood.

John places the responsibility upon each person to see that the 'brother in need'[2] is taken care of. The gift to the poor is to be thought of not only as an offering but as a sharing with fellow Christians in everything that makes for the good life.

> Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.[3]

Such acts of kindness give evidence of the depth of love of the consecrated Christian. The writer of the Acts of the Apostles concisely records the extent to which the early church shared its material wealth.

> There was not a needy person among them, for as many as were possessors of land or houses sold them, and brought the proceeds of what was sold

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[1]J. Hastings, Dictionary of the Bible, vol.IV, p.352.

[2]I John 3:17.

[3]Hebrews 13:16.

> and laid it at the apostle's feet;
> and distribution was made to each
> as any had need.[1]

Only those needy people among the company of the believers received financial assistance.

Paul taking the relief to the poor among the saints, John's caring for the brothers, and the writer of Acts' idea of assisting those within the immediate fellowship are all in keeping with the teachings of Jesus.

> Jesus has little to say on the wider obligations to the state or to society at large. The duties of which he speaks, almost exclusively, are those which we owe to our immediate neighbors,-superiors and dependents, friends and enemies, the poor and sick and unfortunate with whom we come into personal contact. This definite note in his teaching is highly significant, and points the difference between his gospel and that modern enthusiasm for humanity which has often been confounded with it. Jesus did not think in terms of masses but in terms of the individual. His primary interest is not that of making the world better, for this will be accomplished by God Himself when He brings in the Kingdom, but that of fostering an active goodness in men and women.[2]

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[1]Acts 4:34,35.

[2]E. F. Scott, The Ethical Teachings of Jesus, p.83

The dignity and worth of an individual is of utmost importance to the Christian way of life. A slave and master can no longer remain in their former stern relationship of slave and master. In the light of Jesus' teachings they assume a new relationship as brothers in Christ.

CHAPTER VI

SLAVE - SERVANT - MASTER AS BROTHERS IN CHRIST

No matter how displeasing the idea of slavery is to the Occidental today the institution of slavery was acceptable to most of the early civilizations. This is particularly true of the Hebrew and the Roman society in New Testament times. Slavery was a part of Hebrew society from early times. The biblical laws of the Hebrew tried to improve the status of the slave. However, Hebrew slavery was still practiced during the time of Christ and Paul. Slavery reached its most cruel stage in Roman society during the lifetime of Jesus. The life of a slave was hard. Roman Emperors built their great systems of communication and their beautiful buildings by the sweat of the slave. Prisoners of war were condemned to slavery. Slaves could be purchased from a slave market. Human life was treated as animal life.[1]

Onesimus returns to Philemon as his slave but more than a slave. He returns as a beloved brother who will be treated with agape by his master. The interpretations

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[1]Interpreter's Bible, vol. VII, p.82.

given to Jesus' teaching by the early church brought new life and hope to the slave. It was a great comfort and joy to discover all men are equal in the sight of God. As a child of God the slave learned that he is of infinite worth to God, the Master. The dignity of the individual, whether master or slave, is a precious thing to God. To him all men are equal.[1] As sons of God they share in the brotherhood.[2] This is the important Christian emphasis.

Paul was convinced that the Kingdom of God was at hand. The end was so near that unless the person really felt it necessary to marry there was no need to marry. In fact, it would be better if he remained in his single state. His eschatalogical thinking also governed his attitude to slavery. All who could easily obtain freedom were to become free. However, they were not to worry about their state of slavery for the end was near. Paul does not repudiate slavery as a custom. Slavery is an outward subjugation and freedom from a master released you from this bondage. To gain this freedom was important. For Paul to gain the freedom of the soul was more important. To realize that God was your Master released your soul from

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[1]I Corinthians 12:13. Colossians 3:11. Ephesians 6:8.

[2]Galatians 3:26-28.

[3]I Corinthians 7:21.

its bondage to human passions. This "inner freedom of the soul"[1] is the only true and all-important freedom for the Christian.

> It is not the ethical freedom won by self-mastery, but the religious freedom of being a member of the Lord's household, and therefore being freed from such tyrannies as evil powers and passions.[2]

It is in the light of the nearness of the end and inner freedom that Paul teaches the Christians to remain in "whatever state each was called."[3] And the Pastorals remind the brotherhood,

> to be submissive to rulers and authorities, to be obedient, to be ready for any honest work.[4]

and that

> those who have believing masters must not be disrespectful on the ground that they are brethren, rather they must serve all the better since those who benefit by their service are believers and beloved.[5]

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[1]James Moffatt, The First Epistle of Paul to the Corinthians., p.87

[2]James Moffatt, The First Epistle of Paul to the Corinthians., p.88

[3]I Corinthians 7:23.

[4]Titus 3:1.

[5]I Timothy 6:2.

> Paul admonished them to obey their masters as their duty; on the other hand he urged masters to be considerate of slaves, recognizing them as brothers in Christ.[1]

Paul interceded for the runaway slave, Onesimus, when writing to Philemon. The slave was to be received back into the household as a brother in Christ. The customary punishment dealt an escaped slave must be forgone in the Christian society. The masters were to supplement their authority with Christian love.

To enjoy the full and equal concern of God everyone must "lose his life for my (Christ's) sake."[2] Slaves and masters must fulfil their duty with the greatest of care. They work not for their own ends but to serve the Master of man.

> But whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many.[3]

Men can only serve God as they become "servants one of another",[4] and then as part of the brotherhood they can

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[1]Interpreter's Bible, vol. VII, p.82.

[2]Matthew 10:39.

[3]Mark 10:43,44.

[4]Galatians 5:13.

say as John said, "I am a fellow servant with you and your brethren who hold the testimony of Jesus."[1] The question might be asked, Why be servants one of another? The writer to the Hebrews answers clearly,

> For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do.[2]

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[1]Revelation 19:10. Revelation 22:8.

[2]Hebrews 6:10.

The brotherhood is comprised solely of those who are chosen by God and respond to His call. The brothers are the men of faith who are devoted to the common task of serving God as revealed in Jesus Christ.

CHAPTER VII

THE CALLED AND THE CHOSEN

The conviction of the Jews recorded in the Old Testament is that God chose Israel. Israel did not choose God. We read of God choosing between Isaac and Ishmael, Jacob and Esau. "The idea of the covenant, which is the form of expression of God's choice, is traced back from Sinai to the 'covenant with Abraham, with Isaac, and with Jacob' (Exodus 2:24)."[1] God's personal relationship with Israel was not known to others. God chose because of His sovereign will and not because Israel was deserving. Mortal man does not know the reasons why God chose Israel.

Stephen gives evidence to the Old Testament records of Israel being chosen from the world to love and obey God.

> When he (Moses) was forty years old, it came into his heart to visit his brethren, the sons of Israel.[2]

Paul speaks similarly

> For I (Paul) could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race.

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[1]A. Richardson, Theological Word Book, p.43.

[2]Acts 7:23.

> They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises.[1]

"Now we, brethren, like Isaac, are children of promise."[2] This elect group later felt that they were very privileged and favored in the sight of God, who had showered many blessings upon them. The 'elect of God' were the brotherhood. There was a love extended beyond the brotherhood unto those outside responded to the call by wholehearted repentance. God sent Jesus to die not for the nation only but "to gather into one the children of God who are scattered abroad."[3]

The New Testament makes two references to the brotherhood being "the sons of the family of Abraham."[4] When Paul writes to the churches in Europe he, likewise, considers the European Gentiles as being 'called' of God even though they are not descendants of Abraham in the flesh. They are the 'called' because they are descendants of Abraham in their faith. Paul knew God through his own experience in a way which made it ever so clear to Paul that God

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[1]Romans 9:3,4.

[2]Galatians 4:28.

[3]John 11:52.

[4]Acts 13:26 and Hebrews 7:5.

> made from one every nation of men to
> live on all the face of the earth,
> having determined allotted periods
> and boundaries of their habitation,
> that they should seek God, in the
> hope that they might feel after him.
> Yet he is not far from each one of us.[1]

The elect, which comprised the brotherhood, were not just the Jewish elect but all nations or peoples of nations chosen of God. We are told to be more zealous to confirm our "call and election,"[2] for "when the Son of man comes in his glory...before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats."[3]

The brotherhood is to include the 'called' and 'chosen' of all men who are the "children of God"[4] and those who "love God and obey his commandments."[5] The continuance of the outgoing and overflowing love of God through man to his brother and man's obedience to God's purpose will be required of all the brotherhood: the Israelites, the 'Chosen', the 'Called', and the 'Children of God'.

Paul, himself testifies that he was "called by the will

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[1]Acts 16:26,27.

[2]II Peter 1:10.

[3]Matthew 25:31-33.

[4]I John 3:10.

[5]I John 5:2.

of God to be an apostle of Jesus."[1] All the brethren were called for what reason they knew not for none of them had power, wisdom or noble birth but still they responded to the call to follow Christ.[2] It is a personal call between God and the particular man, but it is a call which is similar in nature for everyone as all the brothers "share in a heavenly call."[3]

To be called you must be called from something to something. The word call implies an expected answer or action. The person is to respond to the call, by his encounter with Christ, by shedding the evils of his former life and now leading a "life worthy of the calling...with all lowliness and meekness, with patience, forbearing one another in love."[4] God has actually called man from a life doomed for hell to a life which will be lived in its fullest with God and his Son as we are "predestined to be conformed to the image of his Son."[5] In our calling we have been saved, "through sanctification by the Spirit and belief in the truth."[6]

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[1]I Corinthians 1:1.

[2]I Corinthians 1:26.

[3]Hebrews 3:1.

[4]Ephesians 4:1,2.

[5]Romans 8:29.

[6]II Thessalonians 2:13.

"You did not choose me, but I chose you,"[1] are familiar words of early Christians. They give indication that the brotherhood is comprised of those who are 'chosen' even though in a sinful state of existence to live a life in the light of Christ. Those 'called' are "not from the Jews only but also from the Gentiles."[2] It is only the person within the elect, who shares in the Sonship of Christ and the Fatherhood of God who can be addressed as a brother.

The 'chosen' are the life blood of the church.[3] Church ἐκκλησία means an assembly of God and is both particular and ecumenical. It is however, used once by Matthew to mean "the future Christian community (Matthew 16:18)".[4] With the exception of this single usage 'church' the church is thought to be the "totality of Christians living in one place."[5]

It was first the community who believed that Jesus was the Messiah and that by their baptism they had received forgiveness of their sins.[6] Christ is the head of the church

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[1]John 15:16 and I Thessalonians 1:4.

[2]Romans 9:24.

[3]John 15:16.

[4]A. Richardson, Theological Word Book, p.47.

[5]W. Bauer, A Greek--English Lexicon of the New Testament translated and edited by Arndt and Gingrich, p.240.

[6]Acts 2:38-42.

which is his body.[1] He is the center of all spiritual authority. Christ loved the church and gave himself up for her and became her Saviour. His sacrifice was made so that

> he might sanctify her, having cleansed her by the washing of water with the word, that the church might be presented before him in splendor...that she might be holy and without blemish.[2]

The church as the body of Christ is the sole organ to further the work begun by Christ. The church members are commissioned to build up the body of Christ

> until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.[3]

John sees clearly that an ecumenical church is involved in the very nature of Christianity.[4] John sees Jesus as the Logos,

> His (John's) appeal throughout is to "the world", of which He is the Light, the Life, the Saviour, the True Bread. He comes to break down the old limitations and to inaugurate a spiritual worship in which all may join alike.[5]

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[1]Ephesians 1:22, 5:23. Colossians 1:18,24.

[2]Ephesians 5:26,27.

[3]Ephesians 4:13.

[4]John 15.

[5]E. F. Scott, The Fourth Gospel, p.112.

The ecumenical church of John draws men of all nations into its fold but it is decidedly separated from the "world". The outside world is hostile to this exclusive group of brothers which is called the church. For John, Christianity has universal appeal but when the individual accepts Christ he then enters into an ecumenical community. This closed society is comprised of those who are called from their worldly life to follow the Giver of Life.

In God man finds his common origin for God chooses man as adopted sons to do His will. In the sharing of this task with other men, man finds himself in a fellowship of believers, a brotherhood of man.

CHAPTER VIII

THE FATHERHOOD OF GOD - THE BROTHERHOOD OF MAN

In New Testament theology the conception of the Fatherhood of God and the brotherhood of man is one of the major beliefs. Man is created in the image of God, not begotten. Man is a son of God not by right but by adoption.[1] Man to become a member of the brotherhood must recognize God as the only God and Father of man.

> For you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven.[2]

God, the Father, is father of Jew and Gentile, slave and free,and the Holy Spirit is given to all for He makes "no distinction between us (the Jew) and them (the Gentile)."[3] To share in the brotherhood of man and come under the gracious power of the Fatherhood of God man must do his Father's will. As Jesus said,

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[1]Romans 8:23.

[2]Matthew 23:8,9.

[3]Acts 15:9.

> For whosoever does the will of
> my Father in heaven is my brother,
> and sister, and mother.[1]

We become brothers of Jesus and sons of God as we do his will. And his will is that we love our neighbor and our enemy.[2]

As we do God's will as did his Son we come to share in the brotherhood of man and the fellowship of his Son. The mutual power found in fellowship with Jesus is the only basis for the brotherhood. And man is "called into the fellowship of his Son, Jesus Christ our Lord."[3] And the Communion Service is a symbolic remembrance of our common sonship with God and brotherhood in Christ.[4] Paul witnesses to the fact that God's purpose is to call all men and to deal redemptively with mankind. Man is not chosen on his own merit but because of God's sovereign will. When men respond to the call they are recipients of his spirit. However, men do not always respond and therefore, ignore the Fatherhood of God and exclude themselves from the brotherhood of man.

Christ is divine and human. In his divinity he shares

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[1]Matthew 12:50. Mark 3:33-35. Luke 8:21.

[2]Matthew 5:43-48 and Luke 6:32 ff.

[3]I Corinthians 1:9.

[4]I Corinthians 10:16.

with God the heartache resultant from sinful man. But God also made Jesus as man

> Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people.[1]

Only as man comes to love God whom he does not see can he come to love his neighbor whom he sees and knows so well.

> For he who does not love his brother whom he has seen, cannot love God whom he has not seen.[2]

This love of man and God which must be evident in man's heart is the basis for the fellowship. Actually, love activated is the fellowship. Fellowship with God is man's encounter with and gratitude to God for his outgoing love to man.

> That which we have seen and heard we proclaim to you, so that you may have fellowship with us; and our fellowship (i.e. the fellowship of the brotherhood) is with the Father and with His Son Jesus Christ.[3]

This fellowship is only possible when we live in the light

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[1]Hebrews 2:17.

[2]I John 4:20.

[3]I John 1:3.

of the life of Christ.[4]

The fellowship of the brotherhood of man is found only in a life dedicated to Christ and to doing the will of the Father. We share in a fellowship with Christ as we do the will of His Father, our Father, the God of Creation.

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[1]I John 1:6 and II Corinthians 6:14.

Man can only come to know God through His revelation, Jesus Christ. Jesus teaches his followers the full meaning of brotherhood which man comes to fully understand as he serves his Lord and Saviour.

CHAPTER IX

SOLE REQUISITE OF A BROTHER: TO FOLLOW JESUS

It is quite evident that the brethren are an exclusive group of men who have confessed Christ as their Lord and Saviour and have freely dedicated themselves to His way of life. Those people who have not made this all important decision are outside the pale of the brotherhood. You are to show mercy and kindness to your enemy as an overt expression of an inner conviction. But the enemy is not one of the brethren. God created all men and of every race but the brethren have another exclusive origin.

> For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren.[1]

Not everyone is a brother in the eyes of Jesus. Men are called brothers because of a common fatherhood in God.

> Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and

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[1]Hebrews 2:11.

> say to them, I am ascending to my Father and your Father, to my God and your God.[1]

Jesus often makes reference to 'my brethren' which indicates that he looks upon his following as his brothers.

> Go and tell my brethren to go to Galilee,and there they will see me.[2]

Jesus knew he was God's revelation when he asked Peter whom Peter thought he was. Jesus spoke of God as being his Father Abba and he taught the disciples to pray saying, "Our Father". Because Jesus was completely at one with the Father's will he realized that men must follow him if they were to be led to know, love and serve God.

Jesus appeared to "more than five hundred brethren at one time."[3] While Peter "stood up among the brethren (the company of persons was in all about a hundred and twenty)."[4] Also Jason and 'some of the brethren' were dragged before city authorities crying, "These men who have turned the world up side down have come here also...saying that there

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[1]John 20:17.

[2]Matthew 28:10.

[3]I Corinthians 15:6.

[4]Acts 1:15.

is another king, Jesus."[1] It can be concluded that the brotherhood was that large number of people who witnessed to Christ even if it should cost them their lives.

Matthew in relating the Parable of the Last Judgement[2] gives indication to the universal kindness that a follower of Jesus must show to the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner. Such mercy shown is only man's releasing God's love from within his personality. All members of the brotherhood are charged to extend this God-given gift of love agape. Jesus showed such compassion to the Syro-Phoenecian woman and to the tax collector. There was an inclusion of all classes in this new Christian brotherhood. Rich and poor, Jew and Gentile, master and slave - all found comradeship in Christ. The extension of the brotherhood or church to include all classes and races was initiated by Christ in his parable of the Good Samaritan and the Last Judgement.

John refers to the brethren with heart warming intimacy.[3] John would know many of the brethren by name. He probably would have heard the story of their conversion. He may even have been able to welcome many into the group of brethren. To all writers the brethren were those

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[1]Acts 17:6.

[2]Matthew 25:31-46.

[3]John 21:23. John 7:10. John 7:3,4,5. III John 3,10.

> who received his word (and) were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.[1]

No one could enter the rich fellowship of the brotherhood, the church, unless he had encountered his Saviour and willingly lost his life in the service of others and of his Lord, Christ Jesus.

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[1]Acts 2:41,42.

Paul proclaims an exclusive brotherhood. To be called a brother means that you have encountered Christ and have responded to His call by dedicating your life to the work of the church, i.e. Christ's living body.

CHAPTER X

PAUL'S CONCEPTION OF BROTHERHOOD

Paul is consumed with his commission as an apostle of Jesus Christ. He assumes full responsibility of preaching the gospel to all who have not heard the wonderful news of the Saviour. The agreement has been made between Paul and the Apostles at Jerusalem that Paul should devote his energies in missionary work among the Gentiles.[1] Paul succeeds in building a devoted brotherhood, a vital fellowship and a faithful church amongst the Gentiles. The brotherhood is the family and household of God. His letters are addressed to those "who are called to be saints",[2] "to the church of God",[3] and the "church in your (Philemon's) house."[4] Before his death Paul had visited most of the major cities along the Mediterranean. He met with the church members and witnessed to God in worship services within their homes. The church membership was small

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[1]Romans 15:16.

[2]Romans 1:7.

[3]I Corinthians 1:2.

[4]Philemon 2.

to be able to hold worship services in the home. The small membership intensified their fellowship.

Paul attests to such fellowship when he in his letters speaks with warmth about the brethren. He is intimately acquainted with many of the brethren. There is Timothy who is "God's servant in the gospel of Christ."[1] Paul refers to Apollos, Quartus, Epaphroditus, Onesimus, Titus and Tychicus who is referred to as a "fellow minister and faithful servant"[2] of the Lord. The warmth of the comradeship of the brethren in Christ is most evident in Paul's first letter to the Thessalonians and in his correspondence with the Philippians.

The 'brethren' is a term that is used in the particular sense and in the ecumenical sense. Luke, the writer of the Acts of the Apostles, speaks of the apostles as a specially commissioned group who have a particular task. The 'brethren' to Luke are those who hear the word of God and do it.[3] Paul at times parallels this thinking[4] and at other times he considers himself one of the brethren striving to live the Christian life. Paul thinks of the brotherhood

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[1]I Thessalonians 3:2. Colossians 1:1,2. II Corinthians 1:1. Philemon 1. Hebrews 13:23.

[2]Colossians 4:7.

[3]Acts 21:17.

[4]Galatians 1:1,2.

as the koinonia which binds Christians to each other, to Christ and to God.[1]

"To the saints and faithful brethren in Christ"[2] are Paul's major concern. The brethren are the "messengers of the church, the glory of Christ"[3] and they carry on the work of the church in Paul's absence. Paul wishes to visit "the brethren in every city where we proclaimed the word of the Lord."[4] The brethren are to be greeted with the holy kiss, [5] with the right hand of fellowship,[6] or after meeting they are to be exhorted.[7] The brethren are to encourage each other in their faith,[8] to speak kindly,[9] and always to remember the poor.

Paul becomes so engrossed in his forming the church of Christ that at times you feel as though he has temporarily forgotten Christ and has allowed himself to be

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[1]I Thessalonians 5:27. Colossians 4:15 and others.

[2]Colossians 1:2.

[3]IICorinthians 8:23.

[4]Acts 15:36.

[5]I Thessalonians 5:26 and I Corinthians 16:20.

[6]Galatians 2:9.

[7]Acts 16:40 and II Corinthians 8:18.

[8]Acts 18:27.

[9]Acts 28:21.

glorified.[1] Paul, hoever, is over cautious that this very incident might not occur and he warns the brethren not to permit it to happen.[2] So when Paul gives a benediction to the brethren,[3] organizes the willing gift as relief for the poor,[4] returns Epaphroditus, the Philippians' "messenger and minister to my (Paul's) need,"[5] or when he exhorts, it may appear as though he considered the brethren as his following. It must be borne in mind, however, that Paul says "it is no longer I who live, but Christ who lives in me."[6] The First Letter of Paul to the Corinthians is written to forestall any of the brethren who might gather around Apollos or Paul rather than around Christ.

> For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.[7]

The brothers are those who by grace have been saved through faith and "this is not your own doing, it is the gift of God - not because of works, lest any man should boast."[8]

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[1]Romans 1:13.

[2]I Corinthians 1:12.

[3]Ephesians 6:23.

[4]II Corinthians 9:5.

[5]Philippians 2:25.

[6]Galatians 2:20.

[7]I Corinthians 1:17.

[8]Ephesians 2:8

The brotherhood for Paul is an exclusive group of Christians. Their faith in God through Christ unifies the brotherhood. Paul wins men to Christ and physically cares for those within the church. Humbly and gratefully he serves God by serving the brotherhood. His brotherhood is particular and ecumenical.

CONCLUSION

There is evidence in the New Testament that the 'brotherhood' was considered an exclusive group worshipping God as revealed by Jesus Christ. They were chosen by God not because any one of them was deserving but because of God's sovereign will. Man does not merit being called a Son of Israel, a Son of Abraham, or a son of God but once called he is within a select group.

There is one common attribute of the chosen, the brothers, the followers of God; their unity of faith in the Father. Those who share in this faith, which issues in a new moral life, are set apart from the rest of society. The very nature of their belief excludes them from the Jew and pagan, yet they are never to ignore society.

Christ is God's only begotten Son. Man can only come to know God through his prime revelation of Jesus. Man strives to become Christ-like in his daily living as an expression of his inner devotion to God through Christ. Those who so respond to their encounter with Christ enter an exclusive body, the brotherhood.

Christ realized that his followers must band together to form a closely knit fellowship. He chose Peter as the person upon whom the fellowship of the church would depend. The church affords man the opportunity of fellowship with

man and worship of God. Communion with God reveals itself in joy, inner peace, confidence of self, and security. These and other similar common resultant characteristics bind the members of the church into an exclusive brotherhood.

Jesus intimately taught his disciples. The disciples thus felt themselves set apart for the particular work of establishing the church. They considered themselves as serving only the Son of God. Their particular duties made them feel like an exclusive brotherhood, so much so, that they considered themselves suitable for special honors in heaven. Undoubtedly, the disciples thought of an exclusive brotherhood.

John speaks of those who walk in the light and those who remain in darkness. The people of the Light are those who live in the fear of God. They no longer are subject to the sins of the world. In their new life they are the branches, Christ being the vine, from whom they receive their life. The brotherhood is comprised exclusively of those who are 'the branches' and walk in the Light.

A mission to the Gentiles is Paul's commission. It is within this exclusive undertaking that Paul's conception of brotherhood is understood. The brotherhood is limited because the end is near. There is little time left for a person to receive his call from God. Yet, in this limited time Paul wins many to Christ. The brotherhood is the

believers who have faith in the life-giving power of Christ.

The kingdom of God is at hand for both Jesus and Paul. The time is short. Not everyone will come to know God in the few minutes left before the end. This eschatological teaching limits the brotherhood to those who have or will come in the last hours to believe in the living Christ. The brotherhood of the favoured of God is therefore limited and exclusive.

Brothers were to be greeted with the holy kiss. It would be impossible to greet all acquaintances with the kiss. Rather the kiss was the distinctive greeting extended to only those within what was an exclusive brotherhood.

Peter appears to be confused about the nature of the church. With Paul, he accepts the Gentile into the Christian fellowship, however, in Jerusalem Peter refuses to acknowledge anyone other than a Jew as a member of the Christian brotherhood. It can only be concluded that Peter thought of the brotherhood as being an exclusive Christian society.

The brotherhood is an exclusive body of Christians. It was composed of the disciples and apostles, the twelve and the seventy, first. Their intimate acquaintance with Jesus made their group very exclusive. However, Jesus commissioned them as the nucleus for the building of his church. So they became the foundation of a <u>koinonia</u> and

the membership included all who had faith in God and did his will. Paul in his mission to the Gentiles enlarged the brotherhood. The church, and so the brotherhood, took on an ecumenical appearance of an exclusive nature.

There is no evidence that the New Testament conception of brotherhood was all-inclusive. Jesus' parable of the Good Samaritan and the incident with the Syrophoenician woman are adequate proof of the outgoing love but not of the all-inclusiveness of Christianity. All were worthy of love but not all were worthy of admittance to the brotherhood.

Even the people of the most hated of nations are to be treated with the same loving-kindness as a brother would receive. The brothers are to show no partiality. They are to treat all men as brothers. Such actions of love do not allow a conclusion to be deducted that everyone belongs to the brotherhood.

Jesus preached to the Jew and the Gentile. He came to redeem the cultured and the barbarian. Salvation was for all men. Jesus did not withhold his power of life from anyone. He showed no partiality in his healing miracles. To Christ all men are equal in the sight of God. His love was all-inclusive, and so the fellowship of his following was all-inclusive. To remain in the fellowship man must believe in the power of God.

The disciples were designated to go into the world to preach the gospel to every nation. Nothing could be more

important to the first disciples and the future disciples than this command. However, each listener was not received into the brotherhood until he had accepted Christ as his Lord.

Jesus lived in the cultural area of the known world. Yet, his disciples and Paul carried the Gospel into the uncultured areas of Asia and Europe. They realized that the 'good news' of the Messiah was for men of every nation. Their missionary activity was to confront all men with Christ's message and bring them into the fellowship, the exclusive group of believers.

Taking into account the eschatological thinking of Paul the conclusion is still valid that the master and the slave could both belong to the brotherhood. No one was barred from entry whether slave or free man, Jew or pagan. All social classes of peoples were admitted into the fellowship of the brotherhood if they but believed in Jesus.

John quotes Jesus as saying that if he be lifted up into heaven he will draw all men to himself. The power of Christ is so magnetic that it will draw all men into the good life providing each person believes in the power of Christ. The church will become catholic when everyone believes himself a child of God, his salvation possible through Christ, and it necessary to conduct his life accordingly.

The brotherhood only appears to be universal to the extent that brotherly love, mercy, and kindness are to be shown all mankind. The Gospel, too, is to be preached to every person and converts to Christ will be won from every walk of life. But these are the necessary overt expressions of an inner faith. The brotherhood is more than mere outward, though necessary, gestures. The recipients of the good life in action are not admitted to the fellowship until they have declared their faith in God as revealed in Jesus Christ.

The New Testament conception of brotherhood is exclusive. It is ecumenical in its nature. It is comprised of those who share in the joys of the Christian devotion, who have been called and have responded as obedient slaves to the Master and Creator of man. Only those who walk in the Light and do the will of their Father and have infinite faith in his Son are of the brotherhood. At present, they share in the body of Christ, the church. In the future this exclusive brotherhood will share in the Kingdom of God.

APPENDIX

In beginning the research for this thesis it was amazing to discover the title word 'brotherhood' only used three times in the English New Testament. However, there are a great many words and parallels which contain the fullest meaning that could be given brotherhood. The purpose of this appendix is to list the numerous Greek and English synonyms of 'brotherhood'.

The etymology of ἀγαπάω is understood to denote "love based on esteem as distinct from that expressed by φιλέω , spontaneous natural affection, emotional and unreasoning."[1] It is love of duty and respect, and to actively show regard and goodwill to other people. "It is the spiritual affection which follows the direction of the will and can be commanded as a duty."[2] It is a spiritual bond in Christ between God and man as well as between man and man. It is active, outpouring and sacrifical in its nature. 'Love' is really a defective English equivalent of agape.

The showing of hospitality, the love of strangers or friendship are the varied meanings derived from φιλέω

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[1]G. Abbott-Smith, A Manual Greek Lexicon of the New Testament, p.3.

[2]Ibid., p.3.

It is an affectionate love as it expresses care for others. φιλαδελφία denotes the same friendship as φιλεω but it is also a mutual exchange between brothers. This brotherly love is more of a corporate concern for each other's welfare.

The idea of fellowship is contained in κοινωνία , which can also denote communion. A specially close friendship is expressed by this word.

ὁ πλησίος, neighbor, signifies a nearness or closeness. It is used in the New Testament as denoting people who are held in the same high esteem as a blood brother.

Many words which carry in their meanings implications of brotherhood were used in the research to uncover the most complete meaning of brotherhood. These were such words as: nation, share, fellowship, equal, unite, companion, and cosmos, however, they threw little or no light on the New Testament conception of brotherhood.

Brother, ἀδελφὸς , the blood brother being of the same womb, was used 104 times. It was also used in a sermon form similar to our present sermon style of saying 'my friends' 110 times. The use of brother as a relative and for preaching purposes were rejected as being apart from the thesis topic. ἀδελφὸς however was used 146 times in the context of 'brotherhood'. All these latter references have been taken into account. The majority

denote believers in God while a few denote neighborliness.

All quotations have been made from the Revised Standard Version of the Bible. The Concordance used was Moulton and Geden of the Westcott and Hort text. Young's Analytical Concordance did not contain nearly as many references to ἀδελφὸς .

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